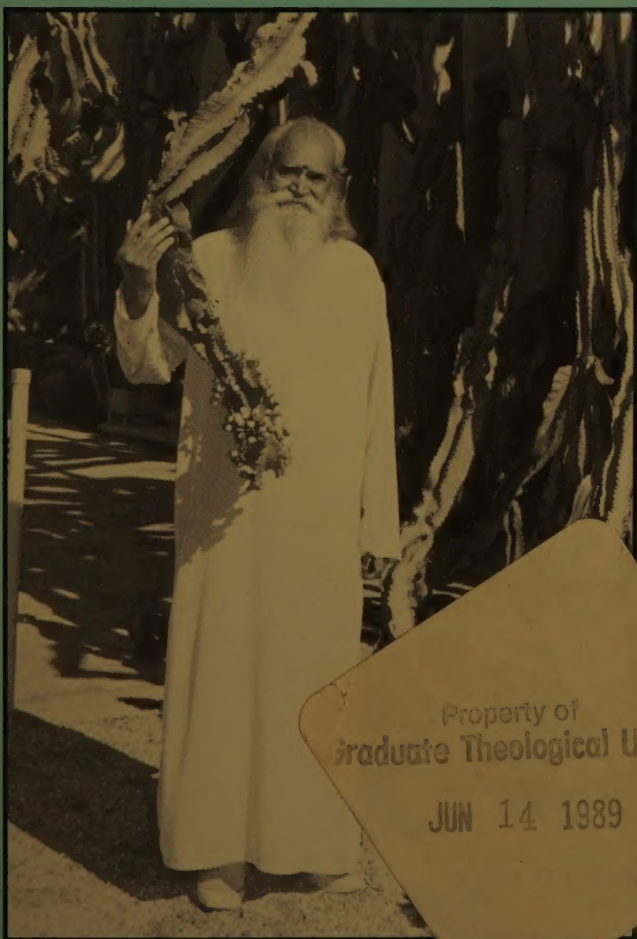


Integral Yoga®

THE TEACHINGS OF SRI SWAMI SATCHIDANANDA

May/June 1989

\$2.50



Property of
Graduate Theological Union

JUN 14 1989

UPCOMING EVENTS WITH SRI GURUDEV

MAY

17	New York, NY	Annual "The Swami and the Rabbi" program with Rabbi Joseph Gelberman
18	Sarnia, CANADA	Public Talk
19-21	Montreal, CANADA	Spiritual Sciences Fellowship Conference

JUNE

24	Silver Spring, MD	Vishwa Hindu Parishad Conference
----	-------------------	----------------------------------

JULY

15-16	Yogaville, VA	Guru Poornima celebration
17-21	Yogaville, VA	Wellness Retreat sponsored by The Lotus Center for Health (TLC)

SEPTEMBER

2-10	Zinal, SWITZERLAND	Annual European Union of National Yoga Federations conference
------	--------------------	---

NOVEMBER

INDIA	Diamond Jubilee Tour
-------	----------------------

Please note: Sri Gurudev's very busy schedule is subject to changes and additions. Please contact the Integral Yoga Institute nearest you or Satchidananda Ashram - Yogaville for updated information.

INTEGRAL YOGA®: Vol. 20 No. 3 May/June '89. Copyright © 1989. Satchidananda Ashram-Yogaville. ISSN 0161-1380. All rights reserved. No part of this publication may be reproduced without written permission from the publisher. Published by Integral Yoga Publications at Satchidananda Ashram-Yogaville, Buckingham, VA 23921 U.S.A.

INTEGRAL YOGA® is published bimonthly. Subscriptions are \$15.00 per year (\$20 outside the United States), sent to above address.

TABLE OF CONTENTS

LETTERS TO SRI GURUDEV	2
THE POWER OF THE COILED SERPENT by Sri Swami Satchidananda	5
THE JNANI AND THE SIDDHA by Sri Ramana Maharshi	9
WHERE HATHA YOGA ENDS, RAJA YOGA BEGINS by Sri Swami Chidananda	10
THE STORY OF KRISHNA AND SUDAMA by Sri Swami Jyotirmayananda	14
LIVING IN HARMONY by Sri Swami Satchidananda	19
SPRING HARVESTS by Reverend Bhavani Miller	20
IN MEMORIAM: VASANTHI SRINIVASAN by Swami Lalitananda	21
INTEGRAL YOGA HIGHLIGHTS	23
IN MEMORIAM: JAI HEARD	24
DAY BY DAY WITH SRI GURUDEV	25
HIGH PRAISE FOR <i>THE LIVING GITA</i>	29



LETTERS TO

INTEGRAL YOGA® AND YOU

INTEGRAL YOGA® Magazine is the official organ of the Integral Yoga Institutes, Teaching Centers and Satchidananda Ashrams. These centers are vehicles by which the Integral Yoga teachings of Sri Swami Satchidananda are lived and shared. The centers offer ongoing programs in the various branches of Yoga - including Hatha, Raja, Karma, Bhakti and Jnana Yogas - as well as instruction in yogic diet and other related topics. There are open classes, courses, teacher training programs, universal worship services and retreats for both beginners and more advanced students. Resident programs, providing an opportunity to experience total yogic living, are also possible.

A wide range of guest programs are offered at the Ashram in Buckingham, Virginia. Located at the Virginia Ashram are: the audio-video department, book publishing and distribution services; a preschool, elementary and junior high school, and the international coordination offices for all Integral Yoga centers.

The LOTUS (Light Of Truth Universal Shrine) - a shrine dedicated to the Light of all faiths and to world peace - is open to the public and is located in Yogaville, Virginia.

For more information, to arrange for an Integral Yoga program for any group, or to be put on our mailing list, please feel free to contact any of the centers listed inside the back cover of this Magazine. We are here to serve you.

Millie and John Green were dear friends to the Ashram during our years in Connecticut. Recently we had the joy of a visit from them to Yogaville, Virginia. Here are some comments they wrote to Sri Gurudev:

[We] thank you so much for your gracious hospitality and for the opportunity to enjoy the communion of so many friends. We are overwhelmed with the building you have done there, especially the LOTUS. We saw the Temple in the daytime and with the lights on it at night and each time we were struck with the absolute beauty and purity of the design. But, most of all, Swamiji, when we were actually inside the Temple, on either floor, we felt like we were in a place of TRUTH. I can't thank you enough for giving us a place where people can feel that way. It is a miracle.

Swamiji, I want to tell you to be very

SRI GURUDEV



Integral Yoga® Magazine

Founder-Director
Sri Swami Satchidananda

Editor
Swami Prakashananda Ma

Art Director
Prema Conan

Circulation
Editorial & Production Staff
Swami Vimalananda Ma
Chandra Lipscombe
Raghavan Rood

Printing
Charlottesville Press

Cover Photograph
Swami Premananda Ma

Photography
Swami Sharadananda Ma
Swami Premananda Ma
Divine Life Society

proud of all those people down there
that you have been shaking and pop-
ping in your frying pan. They must be
getting done soon because they were all
so kind to us. They truly served from
their hearts with love and I felt all your
teachings coming through them.

God bless you all!

*Millie Green
Pomfret, CT.*

God has written very beautiful books
through you.

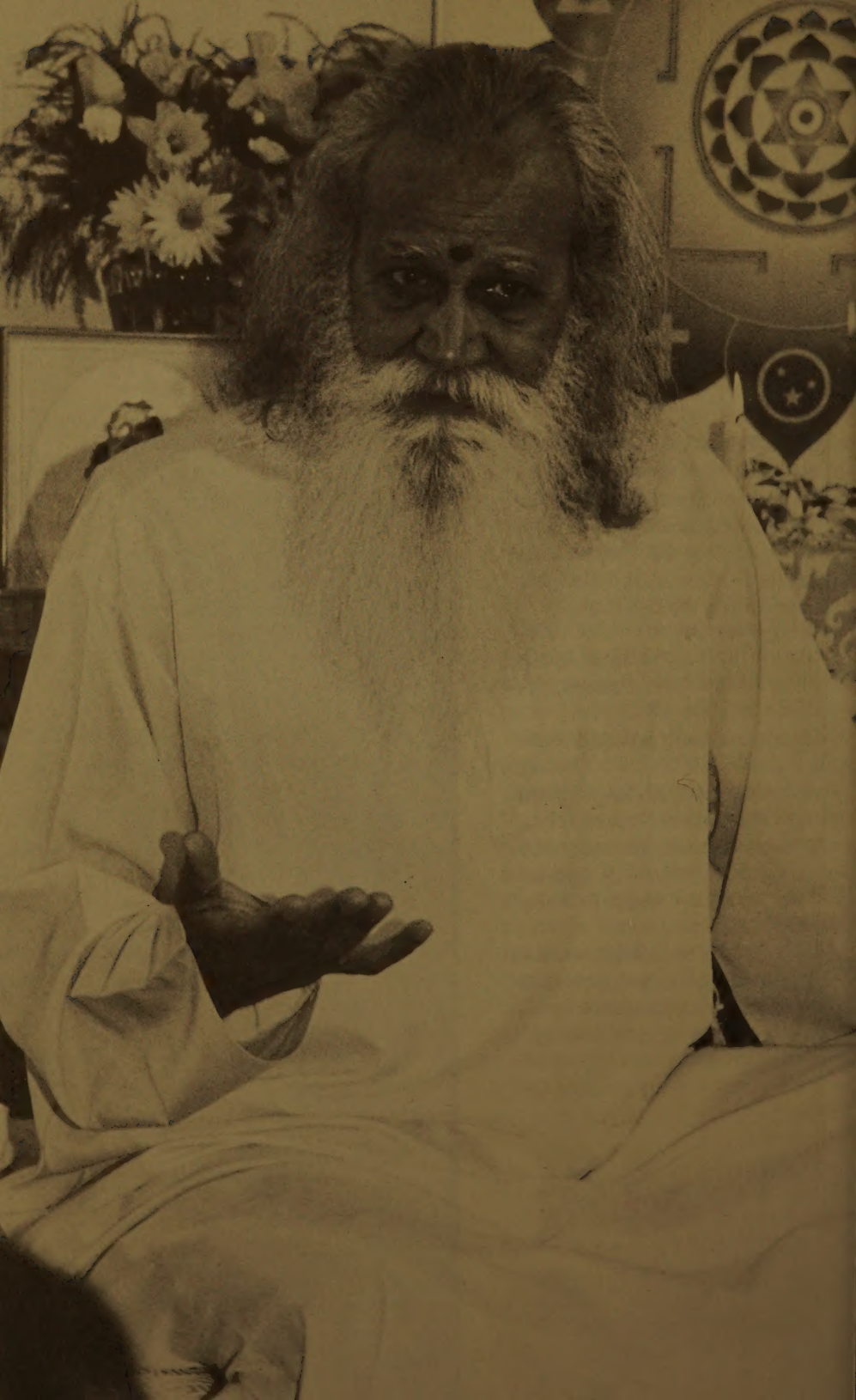
I am reading the Daily inspirational
readings [*The Golden Present*] which
give so much common sense approach
to tackling the problems of spiritual
life. After that, I will begin *To Know
Your Self*.

Your books are beautiful flower-of-
offerings to humanity. I share them with
people who need encouragement.

Thank you for these gifts, Swamiji.

*N.M.
Atlanta, GA*

SRI SWAMI SATCHIDANANDA
(called "Sri Gurudev" by his students)
is a master of Yoga, a world spiritual
teacher, and Guru of the students of
Integral Yoga. He is dedicated to the
ecumenical movement, his motto being:
"Truth is One, Paths are many." His
main residence is in Buckingham, Vir-
ginia. In response to invitations from all
around the globe, Sri Gurudev travels
widely, sharing with people through
every possible medium: lectures, con-
ferences, radio, television and newspa-
per interviews, books and visits to
centers around the globe in the fields of
education, religion, health and Yoga.



THE POWER OF THE COILED SERPENT

by SRI SWAMI SATCHIDANANDA

The power dormant in every individual is called *kundalini*. The *kundalini* force is sometimes represented as a coiled serpent; *kundalini* itself means a coiled power. When it's not opened it's like a coiled spring. The scriptures say it is coiled three and a half times and is sleeping at the base of every individual's spine.

It *appears* to be sleeping, but it has tremendous power. When it awakens, it will energize your entire system. Your physical and mental powers will be magnified and your senses will become extraordinary in their functioning. In our modern language, we would say an ordinary person would become a superman or superwoman.

It seems that everyone wants to be like that. This is the age of power. Whoever has more power is considered the supermost person. It's the same with countries also. If one country has tapped more nuclear energy, if it has more submarines, more atomic bombs, it's called a super power because they measure power in terms of energy to dominate others through violence.

In a way, we've learned to handle the *kundalini* force dormant in the Mother Earth. You see, the macrocosm and microcosm are the same in quality, only different in quantity. The modern scientists are able to unwind the serpent power of Mother Nature so that Her *kundalini* power is being released.

But are we handling that power properly? If we have handled that cosmic *kundalini* to our own benefit—to bring humanity together, to find peace and harmony, to see that everyone has enough to eat, clothes to wear, a roof to sleep under—then we could

say so.

But, unfortunately, we see the complete opposite. Each one wants to dominate the other; there is a huge arms race going on and the world is in terrible fear. Our lives are simply dangling in the hands of those few people who are ready to press the button. Any minute they could destroy the whole world. Isn't it better not to handle, not even to know of these tremendous powers when we don't know how to use them well?

The material scientists are developing the powers and many are bringing chaos to the world because of their lack of mental purity. But, on the other side, the people who criticize nuclear weapons and the arms race want to go into the inner space and develop their own powers by awakening their *kundalini*! My question is: will their own little "world" be safe when they release that energy hidden inside?

Are You Pure Enough?

I have seen many people interested in awakening *kundalini*. Why? What are you going to do with that power? Are you really pure and sane enough to handle it for the benefit of yourself and the benefit of humanity? All of us must ask and answer that question for ourselves.

If you do not have that purity, you are much safer without that extra power. Imagine you don't know how to handle an ordinary small car which would probably not go more than 30 miles an hour, but you want a sports car that will roar along at 120. That's what it's like if you want to use *kundalini* before you are ready.

How many of us have that much control

over our ordinary senses: the tongue, eyes, nose, ears, the sense of touch? They are just the ordinary perceptions, are they not? When you walk on the road and see something in the window, it's an ordinary perception. But, even so, you lose all your peace of mind, dream of that thing and somehow—whether you have to beg, borrow or steal—you have to get enough money to buy it. Or you see a nice delicacy on a plate, a beautiful apple pie. You may have just had a sumptuous dinner, but it doesn't matter; you want to eat that pie. We are slaves of many practices concerned with the senses.

Yet, people still say, "I want extra-sensory perception. I don't just want to smell what is in my room; I want to smell what is in someone else's house, too." Normally, if someone says something nice about you, you are excited; if she says something even a little unkind, you are so disturbed. With extra sensory perception you will know what she *thinks* of you; you will probably want to shoot her!

Does it mean we should not have these powers? If I say yes, you might ask, "Then why are they there? Why should they be hiding and sleeping in my system? If I can't use it, there's no need for that to sleep inside me."

This is not the correct understanding. It is not there for you to use, but it is waiting there for the right time to use you. That's the difference. It should use you, and not you it. In other words, the *kundalini* power is the Divine power within you; it is the image of God in you. He or She seems to be sleeping, waiting to make use of you when you are ready. Which is better: for God to make use of you or for you to make use of God?

The light in you is what is called *kundalini*, the Divine power. It's already there, but it doesn't shine much if you are still crude. All you have to do is just remove all the undesirable parts, refine yourself. It's not that you have to go and develop it. As you grow in purity, the light begins to express itself. When you are perfectly clean, you

will be blessed. "Blessed are the pure in heart; they shall see God." Or "they shall become fit instruments in the hands of God." What does it mean to "see God?" You see God working through you. When? When you become pure.

"Is it possible to awaken that power while I'm still impure?" you might ask. Yes, there are many, many methods. Many people have applied them and ruined their lives and the lives of others. They began as spiritual seekers but not with purity of heart. Their minds were not free from egoism. This is allegorically demonstrated in the Yogic scriptures by the *rakshasas* or demons. They did a lot of penance, they prayed, they chanted mantras, but without eliminating their egoism. In plain language, purity of heart is different from one-pointedness of mind.

Handling the Snake

Any mind can learn to concentrate and meditate. The mind can become so focused that it can penetrate into anything, anywhere. People who can focus their minds this way are able to draw the sleeping power up through the different *chakras* (subtle spinal energy centers). Many people call me, saying things like, "My third *chakra* is already awakened. What am I to do next?" (Even in India we don't get many of these questions!) If your mind is really powerful, it can penetrate into any area. You can just direct it, and through the mind, direct the *prana* (vital force). Mind and *prana* work together. Wherever the mind goes, the *prana* follows and vice versa.

But awakening the *kundalini* is not going to be helpful to you if your mind is not clean. You may use your power for your own name, fame, pride or to swell your ego. That's what we see in many, many cases. That's why all the scriptures - though they talk about these powers - warn the seekers about them. Be careful. Even without your knowing, when you grow in the spiritual path, when you purify your system, the power awakens. And that is the reason one

should be very, very careful in awakening it prematurely. If you are not ready to handle the snake, let it sleep there.

Ultimately, the Divine power has to be awakened. It is that which brings you all the beautiful things. But instead of your going and awakening it, let it awaken by itself by preparing yourself to be a good instrument. Refine your body and mind, keep the mind absolutely crystal clear. Then the power won't sleep there; it will come up naturally. It will possess you - instead of your possessing it. All the great saints and prophets were the beautiful instruments of that Cosmic Force. God functioned through them. They didn't try to use God for their own purposes.

Fishy Business

How do you make the mind pure? Renounce your selfishness. Release the "self" from the "fish" and be through with that "fishy" business. That's the essence of all spiritual teachings. "Okay, if I become selfless and stay peaceful and happy, what will happen?" You don't need to worry about it. Things will happen by themselves. It's like a candle asking, "If I get myself lit, what will happen?" You will give light. There won't be darkness around you. That is what you call Divine Light, or the Light of Wisdom. That is the Cosmic Power. So refine the body and keep the mind peaceful. Do some Hatha Yoga for the body and some meditation or *mantra japa* (repetition of a *mantram*) for the mind. All these practices are ultimately just to help you keep a peaceful, pure mind.

And when you develop your *mantram* fully, at a certain point you won't need to repeat it anymore; it will just go by itself in you. When that happens, you are really blessed. You took the proper care of it, now it is taking care of you. You do have to work, to do something. But when you have done enough, then God takes care of you completely. When you have developed yourself to the level where the mind gets absorbed in the sound of the *mantram*, it becomes so

calm and serene that all mental grumbling and turbulence are gone. And, in that stillness, a warmth is produced. As the mind becomes more and more still, the warmth also develops more and more.

You Can Wake Up

Then God comes and says, "Come on; now is the time, you can wake up." You don't need to set fire to the snake. Instead, the gentle warmth goes to that snake and says, "This person seems to be doing well; you can just look up now." This method is much safer than forcing. It may take a little longer, but that doesn't matter. The longer road is the safer one. This way you are well prepared for the power. When it wakes up, you become a wonderful instrument. You are free from ego and your entire life becomes peaceful and useful. You become a universal person. You become a friend of everybody. There's no competition; you don't need to hate anybody. You see the whole world as your family. That should be the effect of properly awakening the *kundalini*.

And when the *kundalini* awakens in this natural way, everything opens. You are contented within. Your mind is under control, tongue under control, nose under control. Nothing bothers you anymore. And your senses get extra energy. You can easily smell what is there, know what is in another's mind. You become a crystal clear mirror of whomever comes in front of you. But you don't get affected by it, nor do you affect anyone else. Even if you see a disturbed or ignorant person, whom others would call evil, you sympathize with him. "Oh, probably he is still a baby; he has a lot of dust and dirt over his mind still." You help him clean himself. That is the sign of a person who really gets into that proper place. When this occurs, your mind is always steady. It is not assailed by ups and downs. You don't worry about somebody coming to praise or blame you. Praise and blame, profit and loss, pleasure and pain, are equal to you.

Then you are called a saint, a Yogi, a person of steady wisdom. If you are such a person, all the powers wait for your commands. They come to you like rivers running toward the ever-contented, ever-full ocean. That's what should happen in every spiritual seeker's life.

So keep humble and simple. Let the entire power open up in you by first making yourself fit. Get that God, that peace, that serenity, that spirit of purity and dedication. "Seek ye first the Kingdom of Heaven; all the rest will be added unto thee."

Have you got the message? □

Coming this summer

◆ 10-DAY INTEGRAL YOGA SILENT RETREAT

A rare opportunity to experience the practices of Integral Yoga - which lead to the experience of the peace within each of us - in a guided program of hatha yoga, breathing practices, meditation, reflection, classes, lectures and wholesome vegetarian diet.

Friday, 9 June 1989 - Sunday, 18 June 1989

10 days \$445

Weekend \$135

◆ TEACHER TRAINING CERTIFICATION PROGRAM

A month-long comprehensive residence program for those who practice Yoga and wish to pass on the teachings. This popular program is held in a beautiful country setting, and includes room and board (wholesome, vegetarian meals), course manual and textbooks.

Saturday, 22 July 1989 - Sunday, 20 August 1989

\$975

◆ ADVANCED TEACHER TRAINING


For teachers of Integral Yoga only, a two-week residence program including preparation to teach more advanced students in hatha yoga and pranayama.

Friday, 24 June 1989 - Sunday, 9 July 1989

\$550

For more information or to register please contact:

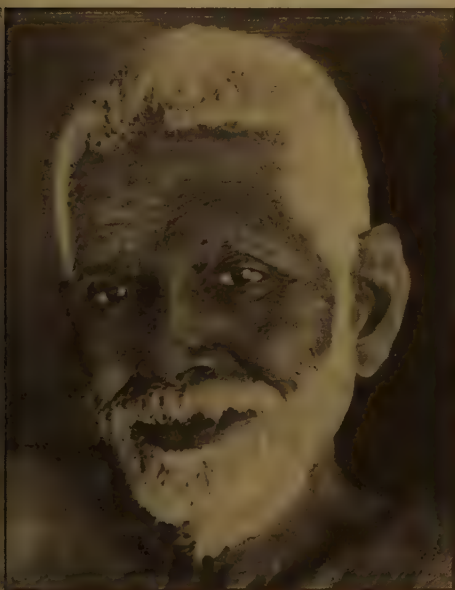
Programs Dept - Box M
Satchidananda Ashram-Yogaville
Buckingham, VA 23921

 **(804) 969-3121**

Thank you!

THE JNANI AND THE SIDDHA

a story by Sri Ramana Maharshi



Prabhulinga, the founder of the Lingayat sect, was touring the land for the uplift of the spiritually minded. He met the famous Yogi Gorakhnath in Gokarnam (a famous place of Hindu pilgrimage on the West Coast of India). The yogi welcomed him respectfully but was, however, proudly conscious of his own extraordinary powers over the elements. He considered his guest more or less his equal. He expressed pleasure at meeting Prabhulinga, and, upon greeting him, asked who he was.

Prabhulinga replied that only the one who had destroyed his ego, root and branch, and who had thereby realized himself could know who he was, and wondered what he could say to a non-entity, a person, who clung to his perishable body.

Gorakhnath, who identified his body as

himself, replied: "That person alone who has gained the immortality of the body, by the favor of Siva and consumption of *gulikas* (medicinal herbs), will never die. Therefore, one who had not gained such immortality dies."

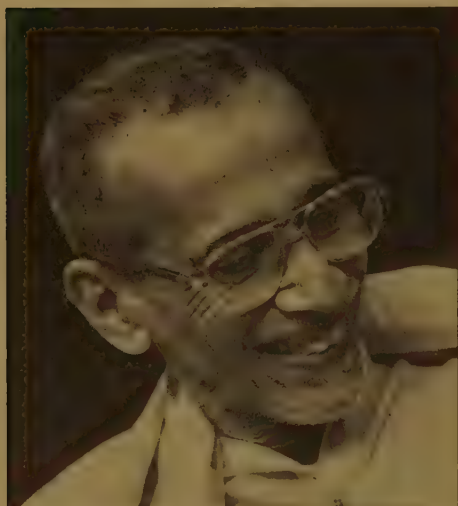
Prabhulinga remarked that knowledge consists of realizing one's Self and not in immortalizing the body and went on to explain at length that the body can not be the real Self. However, Gorakhnath could not be persuaded and would not budge an inch from his ground; he proudly challenged Prabhulinga to try cutting his body, handing him a long, bright, and sharp sword.

When the sword struck the body of Gorakhnath, it caused him no injury but was itself blunted. Prabhulinga feigned surprise, and asked Gorakhnath to try cutting *his* body. At first Gorakhnath hesitated to do so, saying that Prabhulinga would die. But when Prabhulinga insisted, he took up the sword and tried to cut his body. To the great surprise of Gorakhnath, the sword passed easily through the body of Prabhulinga without affecting it in any way. It was as if the sword was passing through empty space!

Only then was Gorakhnath, the siddha, ready to acknowledge the superiority of Prabhulinga, the jnani. Thus, his pride was humbled, and he prayed to Prabhulinga to teach him the truth. Prabhulinga then expounded *Brahma-Vidya* to Gorakhnath as follows: "Gorakhnath, do not think your body to be your Self. Seek the In-dweller (the cave-dweller) and you will once for all rid yourself of the disease of birth and death. The cave is your heart only, the In-dweller thereof is called God and I am that." □

WHERE HATHA YOGA ENDS, RAJA YOGA BEGINS

by Sri Swami Chidananda



I wish to remove a small misconception. The small misconception is that God can be attained by practicing some technique; if you practice certain techniques, if you do certain things, then God must reveal Himself. It is not so. If God could be attained by doing certain things, then He would not be God. Because, then, He will be something that comes within the realm of cause and effect. Attainment of God is not the effect of any cause. The law of Karma pervades God's creation, which is a relative, phenomenal process. Here, the law of Karma prevails. You do certain things, then a certain result will come. You bring a cause into being, you see, and the effect of it must come. This is in the field of relativity; Karma and *Karma-phala*, cause and effect; a certain action and the result of that action. If God also is the result of an action, or an effect of a cause, then He will be a little

being. He will be within the realm of this time-space/cause-effect connection. But actually, He is an absolute being. He transcends. And scriptures are very, very clear about it: "He cannot be attained by works." By practicing techniques or as a result of doing something, He cannot be gotten or obtained.

"He reveals Himself to those whom He chooses," say the scriptures. So to think that if you do certain things, you must unfailingly get Him is a misconception. Doing things may prepare you to deserve His Grace. The ultimate factor that brings about God-experience, or *Atma Jnana*, self-realization or illumination, or enlightenment, or highest awakening, or revelation is pure Grace. The individual soul opens itself to Grace by the living of one's life in such a way that the very way one lives one's life purifies, rids one of all that is gross, all that is not *sattwic*, not spiritual, not divine. When we completely rid ourselves of these things, we shine with a purity that is akin to Godliness. A purified heart becomes irresistible. God cannot resist descending into a purified heart. He manifests Himself in a pure heart.

Actions have a significance, a meaning and a value. They have a role and a place in the scheme of spiritual life and spiritual attainment. In that way they bring about each action in its own way, this state of inner purity. They help. They are secondary processes. But, they cannot by themselves hoodwink God, as it were. It is more by *being* that you make yourself deserving of Grace rather than by *doing*. Of course, doing has its place — if you are a good Samaritan, if your doing is such that it wipes the tears of those who

re in sorrow, if it gladdens the heart of those who are sad, if it brings hope into the lives of those that are in despair, if it brings some cheer into the lives of those who are cheerless in dejection, in unhappiness and sorrow, and if your life in all its parts, in all its minutest detail comes into the lives of others as an uplifting force, a joy-giving factor, a helpful factor, then such a life by itself becomes a blessing. These actions render the heart pure and make it fit for the reception of Divine Grace. So, "Feed the hungry, clothe the naked, console the distressed, serve those who are sick and suffering and in pain. Relieve their pain and suffering and sickness." Thus all these activities have a place in the scheme of things. But these activities don't result in God-realization. These activities make you fit to attain the Grace of God. And the Grace of God bestows upon you God-realization.

Gurudev Swami Sivananda laid very great emphasis upon *asanas, pranayama, hatha yoga, soorya namaskar*, vigorous physical exercise. Yes, he did; not because he was not aware of what I was just now trying to explain to you, but because he also knew that the vast, vast majority of people in this *Kali Yuga*, in this materialistic age, are quite unfit either for devotion or meditation, or for *Vedanta*. They are absolutely unfit. I'm mentioning only an objective statement of fact. It is not a charge on modern, materialistic, Western civilization. It is just an impartial, passionless, purely impersonal statement of fact. In this *Kali Yuga*, in this materialistic age, life has become so completely unnatural and polluted in so many ways that the vast majority of people have lost the purity of heart for getting real devotion. Their devotion is only bargaining. They say, "Oh, Lord, I will light a candle to You. You will come and say the rosary so many times. Please see that my problems are solved, my family is happy. So, please do this for me, do that for me." So it is a benign bargain.

But there is nothing unethical in it. Be-

cause if you don't turn to God for help, who is there to turn to? If you don't ask Him, whom do you have to ask? He is the one and only being who can give everything that you ask. Who else can help? So it is natural for the human soul to turn to God for help. Once Swami Vivekananda defined God. "What is God? Well, God is the sum totality of man's concept of help. What is God to the human race? He is the sum totality of the humanity's conception of help. Unfailing source of help." And that is what man wants. He's always in distress, always in complications, always in problems, always in troubles. Therefore, he wants someone to help.

And so, Gurudev Sivanandaji laid emphasis upon *hatha yoga, pranayama, soorya namaskar*, vigorous physical exercise, because he knew the deplorable condition of modern man. Therefore, he said, "If you do not do vigorous physical exercise every day, you will not be able to control your brute, carnal passion." You have got animal, carnal passion, what you call the sex urge, sex desire, lust, physical lust, biological lust. Lust is of various kinds. The miser lusts after wealth; others lust after name and fame. And so lust is any strong passion. And this is physical, biological lust, or what we call the sex urge. He said, "Modern man is saturated with so much of this sex idea that unless he vigorously works himself out physically, so that this energy is diverted into some other direction it is impossible for man to control this base, gross animal passion." One of the methods is to keep yourself fully occupied and then do vigorous physical exercise. That works off steam, as they say in the West. That will help to develop self-control, maintain *brahmacharya*. It's important. He knew it from that psycho-biological angle of man's makeup.

So he advocated vigorous physical exercise. And then he advocated *asanas* and *pranayama*, because they are a super science of sex sublimation. Sexuality is always stimulated and kept active due to the force of *rajas*. And if you want to convert *rajas* into

sattwa, passion into purity, there is no method formulated by the occidental culture. They don't know of it. But the yogis of yore had found out a scientific method to sublimate the sex-energy. They studied man, not only biologically and physically, not only psychologically, but they also studied man psychically, from the occult point of view. They went to the root of the sex urge and then found out about the *kundalini*. They found out that the *kundalini* is the potential or root for all kinds of power, *shakti*, force. And, therefore, they said that *shakti* or power has, somehow or the other, to be refined and given an upward direction, and they created this wonderful, marvelous, super science of sublimation in the form of *hatha yoga* - *asanas*, *pranayamas*, *mudras*, *bandhas*. These practices have the marvelous ability of sublimating grosser aspects of our energies into finer, higher spiritual aspects and then making them capable of being applied to finer processes of inquiry, discrimination, reflection, meditation.

That is the rationale of *hatha yoga* and *pranayama*. Therefore, Gurudev Sivanandaji knew the way in which man is gross, requiring a vigorous dose of physical exercise: sports, running, dumbbells, and so forth, until he perspires and works off steam and then he can control himself. And then through *hatha yoga*, through *asanas*, *pranayamas*, and *mudras*, *bandhas*, he can sublimate the gross aspects of energy potential that is in the lower part of our system, psychic system, into a subtle force ultimately. No energy is lost. It is only transformed. A physicist will tell you that. And *hatha yoga* enables you to sublimate it and bring it into a higher center of your being. There it can be applied for subtler spiritual processes, techniques, like inquiry, discrimination, reflection, and meditation. Therefore, he insisted upon it.

He knew that physical exercise cannot get you God, nor can your *hatha yoga* get you God. He knew it. But he said, "It can prepare you." So all of you who have studied Master

Sivanandaji's teachings, know his very, very significant sentence, "Where *hatha yoga* ends, there *raja yoga* begins." So *raja yoga* is one of the classical yogas for attaining illumination. *Bhakti yoga* is one of the classical yogas for attaining illumination. *Vedanta*, or *jnana yoga*, is one of the classical yogas for attaining illumination. And *hatha yoga* is a valuable preparation of the being on all the levels—gross, physical, biological and psychological levels—to purify and to make him capable of concentration by refining the mindstuff through *pranayama*, *asanas*, etc. *Hatha yoga* also helps the practice of either *bhakti yoga* or *raja yoga* or *jnana yoga*. By itself it can give good health, nice complexion, free motion of your bowels in the morning, what you call regularity. It can give you all these things. Yes. And it can take away from you your craving for coffee and tea and all that. Yes. It's very valuable. But you should not have the misconception that by *hatha yoga* you can catch God, or *Brahman*. It is a preparation and it is a valuable preparation, and for the modern man it is an indispensable necessity. Its value cannot be overestimated. And its value should not be underestimated. But it should not be overemphasized in its relative position with regard to devotion, meditation, and spiritual realization, self-realization.

Classical yoga has three approaches: *bhakti*, *dhyana*, and *jnana*—devotion, meditation, and realization. The common basis is health and the common basis is purity. So the purity should start with the body, and the purifying process biologically and psychologically is *pranayama*, *asanas*, *mudras*, *bandhas*. It has a place, an entry point, a first stage of take-off. The launching pad is necessary for the rocket to take off. Various techniques are important: meditation, *bhakti yoga*, *jnana yoga*, *raja yoga*. But equally important is the way in which you live your life. The thoughts that you think, the emotions you harbor in your heart, the words you speak, and the actions

you do are all equally important, for it is the manner or the way in which you live your life that draws the Grace of God and makes it available to you.

Supposing you do all the *asanas*, all the *pranayamas*, all the *mudras*, and all the vigorous selfless activity, service of humanity, through medical relief and through this and that and whatnot. If, in living your life, you tell lies and if you go against ethical principles and all that, then God hesitates, because there is a basic fundamental contradiction in the personality. And this contradiction will be standing in your way of receiving God's Grace. On the other hand, if you pay enough attention to what you think, what you say, what you do, how you live your life, the manner in which you live your life, these will take you nearer to God than all the techniques you engage in. While techniques are very important, and some of them are indispensable, they will take you nearer to God only if they are accompanied by a spiritually lived life. This is very important. Because so many saints and mystics and sages have attained self-realization who did not know even the ABC of *hatha yoga*. It is by the manner in which they lived a sublime life: their faith, their devotion, their compassion, their kindness, their selflessness, their service, their humility, and their vast heart, feeling heart, for suffering humanity.

Please, therefore, give attention to how you are living your life, because the living of your life is 50 percent of God-realization. If you live your life in a noble way, sublime way, kind and compassionate way, pure and lofty way, if everything that you do, everything that you think and say is something very spiritual, very divine, very holy, and very pure and sublime and noble, then take my word, I assure you, God will be pleased with you. He will shower Grace upon you and every *mala* of *japa* that you do, every *asana* and *pranayama* that you do, and every little meditation that you do will bear forth a hundred-fold fruit than if you did all

these techniques but did not pay enough attention to you own life, conduct, and character. Because whatever you do—whether it is *asana* or *pranayama* or *soorya namaskara*; or whether it is *japa* or *kirtan* or meditation; whether it is worship or prayer or study of the scripture—you have to do it within the framework of your life. Where will you do it in your life? Life is the frame in which all these things are done. Whether it is prayer, meditation or worship, *satsang* or company of the wise, or the service of suffering humanity; or whether it is reading, hearing, or reflection; or whether it is chanting of divine names or *kirtan*; whatever you do, you have to do it within the context of your daily life. And it is done within the framework of your own character. And if this frame, this context of your daily life and your character, is something that is supportive to your *sadhana*, to your interior life of spiritual *sadhana*, if it is complementary and supplementary and supportive to it, then immediately everything that you do as *sadhana* will bear fruit; it will become effective. It will become a rapid spiritual process.

Therefore, life cannot be treated apart from techniques that you practice, exercise that you do. You cannot make watertight compartments of them. They are inseparable. They are interconnected, having impact on each other. Therefore, both should partake of the same quality, both should have a single goal, both should move in one direction only. That is the secret of success. And that is very, very necessary. And it is necessary to understand this truth about spiritual life. Our life and the living of it and whatever else you do in the form of techniques and exercises should have a single, common goal. They should be moving in the self-same direction. They should be a beautiful blend, and they both should partake of the same quality, the spiritual, or a divine quality. □

from a talk given at the Divine Life Society, Rishikesh, on 9 September 1987, Rishikesh, India

THE STORY OF KRISHNA AND SUDAMA

by Sri Swami Jyotirmayananda

Long, long ago, Sri Krishna, the incarnation of Lord Vishnu, was a student under the renowned sage, Sandipani. Among the many students of Sandipani, Sudama was specially close to Krishna. They, Krishna and Sudama, were friends. Sudama was a *Brahmin* born in a priest class; and Krishna was a *Kshatriya* — a prince from the ruling class.

In those days, the system of education was different. People studied under the care of a sage who lived amidst the beauties and the solitudes of nature in a beautiful forest, and the students dwelt with him, serving him, learning lessons from him; and apart from secular studies, they imbibed from the exemplary life the means and methods of acquiring Self-realization. Without this grand goal in view, life was considered empty and without significance.

Once, Krishna and Sudama were cutting fire-wood for their teacher. The sky was soon overcast with black clouds. Lightnings flashed relentlessly. Like the sound of galloping horses, there came a heavy rain followed by a hail storm. Soon there was darkness all around. Krishna and Sudama hid themselves in the hollow of a mighty banyan tree. They shivered with cold. Sudama had in his pocket a few handfuls of fried rice; feeling the keenness of hunger, Sudama took out rice from his pocket and putting it in his mouth, made a slight crackling sound. Overcome by boyish ignorance, he did not consider sharing the fried rice with Krishna.

But, hearing the sound of his teeth, Krishna eagerly demanded, "O friend, what are you eating? Will you not give a handful to me too?" Sudama paused. He felt shy to reveal

his selfishness. Breaking the silence, he murmured slowly, "O Krishna, I am so weak. The cold is penetrating my body and has induced my teeth to chatter even against my wish." Krishna knew that his friend was hiding something from him; but he did not like to embarrass him.

As time passed, this event was apparently forgotten.

After many years, Krishna and Sudama found themselves in different situations of life. Sudama remained a poor *Brahmin*, with the demon of poverty ever gnawing at his mental peace; and Krishna became the most renowned personality of the age — the King of Dwaraka, the sustainer of *Dharma* (righteousness).

Sudama was married to a virtuous lady. She was deeply interested in the prosperity and success of her husband. She shared his days of adversity, his nights of hungry sighs. Days, months, and then years passed in vain. Their condition grew from bad to worse. With all their sincere efforts, their honest dealings, they could not gather sufficient means for meeting the barest demands of their life. And in spite of their wisdom in the sacred scriptures, and their skill in the priesthood, they did not find favor with people who unconsciously favor the prosperous, but discard the poor and unfortunate. Do the majority care for the talents, and for the spiritual wisdom that one may possess?

Sudama's wife, one day, found a gleam of hope shining upon the dark clouds of adversities. She remembered how her husband had told her again and again that he was once a classmate of Krishna — both studying together, playing together, under the care of

great Guru Sandipani. She spoke to her husband with a heart fluttering with joyous expectation: "O Joy of my heart, please proceed to Krishna, your friend, who is at present the King of Dwaraka. His wealth is immense. His compassion is unbounded.

He will remember you, and will remove your adversity."

"How can I ever approach that mighty Krishna? Things have changed. Neither have I the proper clothes to wear in order to enter his royal palace, nor have I any befitting gift to carry to him. To approach him without some preparation would be an insult to that majestic personality." Thus did Sudama brush aside the proposal of his loving wife.

Again some months passed, again his wife insisted that he should go to Krishna. Her argument was that Krishna was not an ordinary ruler. He knew the hearts of people; and further he would never forget his loving boyhood friend. And Krishna would not care about the external conditions of his friend — he would not care whether he carried a gift for him, or whether he was dressed in tattered garments. Krishna, to her, was the knower of hearts, and what he really cared for was the richness of devotion — no matter how poor the offering. Sudama had to agree.

On an auspicious day, he proceeded to meet his friend, Krishna, the King of Dwaraka, clad in a tattered garment, and holding a small bundle of fried rice tight under his arm, which his wife had compelled him to carry as a present to Krishna.

Long was the journey, on foot. At last his blistered feet trod on the main highway leading to the Capital. He could see the

mansions of the City, the grandeur of the Capital of Krishna. He could see the rich display of ivory, gold, crystal and emeralds; and beautiful fountains, luscious trees fragrant with blooms — men and women appearing like kings and queens. He felt

himself as a slur to the grandeur of Dwaraka. He felt himself to be a symbol of inauspiciousness, of ugliness in that realm of perfection and beauty.

"Let me turn back," he murmured to himself. But the love of his wife, her sparkling eyes that still glimmered in his mind, would not let him turn back. "No matter what may happen, I will not turn back," said Sudama to himself.

Seeing some joyous children pass by, he would ask, "Will you please show me the way to Krishna." "Straight this way, you will reach the

palace of Krishna. Do you see the saffron flag fluttering at the top of that brilliant mansion? That is the mansion of Krishna." Having thus directed him, they would be heard whispering to themselves, "Look at this mad beggar, he wants to approach the King Krishna. He does not know that he will not be allowed even to enter the first gate of the Divine Mansion."

Nevertheless, though realizing his foolishness, he continued to move on. And at last he came to the first gate where there stood sentries clad in their official suits. "I am Krishna's friend. Please let me go to Krishna," Sudama pleaded with a trembling voice. "Get out from here, you old beggar," one of the sentries said. But the other checked him, "Let him go in. I have never seen anyone approach this gate so innocently. Let other officials take care of him." By the



strange will of God, he was allowed in. The next gate posed a similar problem, and at last he was allowed to enter that gate as well. He crossed all the gates, and was at the final gate, where the gatekeeper first had the impulse of driving him out, but after a thought, he went to Krishna and said, "There stands a poor Brahmin who calls himself Sudama, the friend of Krishna, and seeks permission to be in thy presence."

Krishna then was seated on a dazzling throne. The beauteous queens were serving him in diverse ways. When he heard the name of Sudama, he rose up. He did not say anything to his beloved queen Rukmini, or to other queens. His yellow uppercloth stripped from his person, his sandals flew at tangents, his ornaments falling and the beads from the neck scattering on the royal floor, he rushed to his friend Sudama.

Sudama, whose mind was in utmost suspense, not knowing what was coming to him, whether a friendly admission or an utter expulsion, suddenly found Krishna touching his feet, and then holding him in his arms.

Sudama was dumb-founded, utterly surprised and shocked—he knew that Krishna, the most difficult of approach, had enfolded him in his divine arms. He was led by Krishna into the inside of the mansion and was placed upon the throne, Krishna seated himself by his side.

"Sudama, my friend," Krishna shed tears as he spoke, "How could you have forgotten me for so long?" He washed the feet of his friend, and every sore on his feet appeared to him as if it developed right in his own heart.

The queens followed suit; one waved the chamara, another took the fan, another pre-

sented water with incense, another brought golden trays carrying delicious foods—and thus Sudama found himself with glory beyond his imaginations. When the spell of the sudden shock was broken, he conversed with Krishna, and recounted many stories of their student period.

Still Sudama kept the fried rice under his arm. How could he present such an ordinary gift to the royal Krishna? He tried to slip the bundle behind his back. But Krishna remembering that incident during the torrential rain, said with an eager voice, "O friend, did your wife give some gift for me? I feel so hungry at this moment."

The queens looked at each other. They could not understand him—he who has all that he wants, whose mere wish can bestow the rulership of vast dominions over any man, he talks like a common man seeking such an ordinary gift from his friend.

Krishna continued extending his hand towards the bundle that Sudama wanted to

withdraw stealthily. He knew that he was caught this time—he had no pretext left. Krishna snatched the bundle from under his arm, opened it, and with great delight, put a handful into his mouth, and munched it with great relish. "For such a long time, I have not enjoyed such tasty food," said Krishna thrilling all over with joy.

Sudama with tears of joy trickling on his cheeks looked on.

Krishna ate one handful. He took another handful and ate it. He started

to take the third, and that was the last. Rukmini, the great queen, could not bear to see all that delicious food go into Krishna's mouth. She rushed to hold his hand, stopping him from eating the last handful. "What



about us?" said the queen. "Won't you share a little of this food with us, my Lord!" Thus demanding, she took away the last handful and shared it with other queens, considering the food as the Divine Gift.

Sudama thus stayed in the mansion of Sri Krishna, delighting in the Divine Company for four days. This period passed like a moment. He knew he must depart. But he could not say why he had come to Krishna. "How can I ask any favor from the Divine Friend? My Love unto him is my limitless treasure — how can I make a business of it?" He did not say anything to the Divine Friend with reference to his present adverse conditions.

"I must go back, O Krishna," he said to his Divine Friend.

And Krishna with a heavy heart said, "As you will, my friend." And thus saying he became silent, his mind overwhelmed by the love of his friend, Sudama. He did not even think of giving some gift so that Sudama might take it back to his poor wife. All thoughts escaped his mind.

And thus Sudama parted. He went the same way as he came. In the same tattered garments, without any bundle of fried rice, he retraced his steps through the royal highway. His mind continued to drink the fountain of limitless love which he experienced in the presence of Sri Krishna.

As time passed on, his steps led him nearer and nearer to his abode, he became conscious that he had failed to ask for the divine favor for which his wife had sent him with eager persuasions. He did not know what answer he could give to her.

"Didn't Sri Krishna know of our adversity? Why didn't he give some simple gifts to me?" His mind presented these queries to him; and the next moment he would mentally say, "Alas, Krishna is so compassionate, he does not want us to fall a prey to earthly temptations. Therefore, he leaves us in a state of poverty so that we may find the joy of life unmasked by the vanities of wealth."

While immersed in these thoughts, his steps took him to the well-acquainted path that led to his village where he abode. "But, what is this? Have I taken a wrong direction? This cannot be; I know these paths very well. This is not a village, it is a prosperous town! Where are those thatched huts? There stand the mansions built of crystal, emerald and gold! Where are those dusty roads? There stand now royal paths built with precious tiles. . . This must have been the place where there was my small hut; I know too well, there still stands the favorite banyan tree with its one branch pointing to the north — but now I see the most beautiful mansion shining with the effulgence of the sun and the moon. Has some powerful king invaded this place while I was away? What happened to my wife? How unlucky for me to have delayed my journey; now I am separated from my dearest one." He continued brooding, while a man majestically dressed bowed to him and asked him to follow. He followed the man and went into the mansion wherein there stood a dazzling throne; and on it seated a lady with immense grandeur. He could not even look at her. He thought, "The queen who has invaded this country must now seek to destroy me." He was afraid, bewildered, as if in a dream — and yet, deep within his mind, there was a feeling of expansion, of joy, of security, of bliss.

Breaking the silence of his reverie, the queen spoke, "O Lord of my life, while you were away, your Divine Friend Krishna showered his favors upon us. We as well as the people of this village have acquired immense wealth. All these changes are the doings of your Friend."

He looked at her. He realized what the Lord had done to them.

The story goes that thereafter Sudama and his wife lived a life of great prosperity, and after the termination of their mortal existence, they joined the Supreme Being in the Heavenly Realm, partaking of the Unending Bliss of the Lord forever and forever.

The Mystic Meaning of this Story

This story is the story of the Soul in its process of realizing the Divine Friend—the Supreme Self who abides in the region of the heart.

Sudama is the individual Soul. Poverty is the development of *Vairagya* or dispassion—the experience that all objects of the world are devoid of reality; that they are only means to an end; and the real bliss lies not in externalized indulgence in sense-objects, but in the cessation of desires that externalize the mind. The wife of Sudama is faith of the devotee that leads him on to the Divine Friend.

Krishna is the Supreme Self. Rukmini—the great queen of Krishna—is *Maya* or *Prakriti*. Other queens are expressions of Divine Powers operating through *Maya*.

The fried rice that Sudama declined to share with the Lord, represents the *Karmas* performed on the basis of egoism and selfishness. Actions that are performed with attachment and expectation of rewards, lead to the formation of impressions that cause future births.

The individual Soul, confronting the rains of the world-process, does not realize the need of surrendering to the Divine Being who abides in his own heart as the innermost center. Due to ignorance, he refrains from sharing with Divine Being. This leads to the development of limitation in life's expansions. This leads to afflictions that the life is naturally prone to.

Aided by faith, the *Jiva*—individual Soul—is led to seek the Divine Presence. Thus Sudama was persuaded by his wife to seek the assistance of Krishna.

Movement to the Divinity is the process of *Sadhana*. Seeking the divine presence is the process of meditation and *Samadhi*. During the state of *Samadhi* one is in the presence of Divine Grandeur of the Self. The burden of misery is lifted up. One is united to his eternal friend—the Divine Self. One realizes that the inner Self has constantly awaited the return of the individ-

ual Soul. One realizes that the Supreme Being is the ocean of Love—and in that experience of divine communion, one has no desire for earthly things. Therefore, Sudama could not ask anything from the Lord. All differences are lost. The gift of parched rice is accepted by the Lord, even forcibly as it were. All *Karmas* (the impressions of actions) are destroyed by the Knowledge that arises in *Samadhi*. A handful of impressions is held back with certain *Karmic* seeds—and even though limitation continues to exist for the personality of the sage, even though certain *Karmas* continue to operate, he is never bound. He is ever free, ever unattached. A sage acquires double consciousness.

His return from the Presence of Krishna is symbolic of the transformation that takes place in the life of an aspirant after the experience of *Samadhi*. He comes back to normal consciousness which is his abode, but he finds that all that was little and limited in his abode has undergone a great transformation. Every experience to him becomes a mirror reflecting the Eternity and Infinity of existence; and his consort, Faith, blooms into the Divine Experience of Self-realization. Here the Lover and the Loved become one, the Soul and God are blended. This is indeed the blessed Goal of Life. □

Sri Swami Jyotirmayananda is founder and director of the Yoga Research Foundation. This article is reprinted with kind permission from International Yoga Guide.





LIVING IN HARMONY

Question:

Sri Gurudev, what is the secret to living in harmony with others?

Sri Gurudev:

The secret has been revealed already. Even the word *harmony* is beautiful. A harmonium has various keys. If you tune all the keys and if you know how to play the different keys, you have beautiful music. A sitar and a guitar have different strings. Individually, they even create different tones, different pitches; but when you make them vibrate in sympathy with the others, they have sympathetic vibration. They are different but they are sympathetic. That's why it's a symphony. And that's what's called harmony.

If everybody is exactly the same, talks the same, does the same, looks the same, where is the need for harmony then? It's already one. Now why can't we do that? In my little understanding, I feel that even if such a thing were possible—that by some miracle we could all make ourselves look alike, same height, same weight, same features, same language, everything same, same, same—it is the *same* but it doesn't seem to be sane. Because there's no fun in life then. It will be a terrible bore.

Even for the tongue and stomach you want different food. If somebody cooks the same food day and night, morning and evening, day after day, month after month, how long can you eat that? Even the next meal you want something different. You didn't change your tongue, you didn't change your stomach. The entire alimentary canal is the same but it wants different food. Why? That's the way life is. That makes life more exciting, more happy. Variety is the spice of life. We want variety.

So the variety can be enjoyed only when we recognize the common purpose behind it all. It's only a matter of recognizing it. We don't have to do anything special. Simply know it. Then there is harmony.

Tune yourself with the other strings instead of pulling a separate string yourself. So the secret of harmony is to know the truth: that we are different, we function differently, but for one purpose. Then it becomes easy. Then you don't criticize the other person, condemn the other person. You don't claim superiority. All those judgments just drop away. □



SPRING HARVESTS



by Reverend Bhavani Miller

Late spring is a wonderful season in which to cook and eat. I am always filled with gratitude and amazement as nature continues her bountiful cycle. Working in the earth in the garden is a joy and a blessing which reconnects one with the calming power of the earth and the energizing warmth of the sun.

There is plenty of food to begin harvesting now, which forms the basis for our meals: tender young greens, leeks wintered over and not yet gone to seed, baby carrots, crisp lettuce and spinach, and two of my own favorite foods: strawberries and fresh peas. I never tire of these two friends while they are in season though they rarely tempt me at other times of the year when the taste is not nearly so lively or the flavor so sweet.

Each June, I make my pilgrimage to the local You-Pick-It strawberry farm and pick as much as I can carry. It's wonderful to experience the hundreds of bright red berries, their sticky juices on my fingers, the sharp bite of the straw at my knees, and the hot sun on my neck and back. And the aroma! There is nothing to compare with the heady, sweet fragrance of a whole field of ripe berries baking in nature's own oven. You may be able to find such a farm near your home. The search for one is well worthwhile.

This simply delicious dessert has a beautiful rosy color and rich creamy texture. It's wholesome, and eaters of all persuasions will be grateful for a serving.

Strawberry Mousse

Combine in saucepan:

- 1/4 Cup oat flour (rolled oats ground in blender)
- 2 Tbsp. brown rice flour
- 1 Tbsp. agar flakes
- Pinch seasalt
- 2 Cups apple-strawberry juice, or plain apple juice

Bring to a boil, reduce heat and simmer for 15 minutes, stirring occasionally.

Meanwhile, rinse 1 pint strawberries, and remove green tops of all but 2 or 3 for garnishing. Put strawberries in blender or food processor with:

- 3 Tbsp. maple syrup (or honey)
- 1 Tbsp. real vanilla

Add thickened juice mixture and blend several minutes until very smooth and frothy. Pour into 4 individual glass dessert dishes. Let cool slightly on counter and then garnish with fresh mint leaves and pieces of whole strawberries, as desired.

This recipe is very versatile and can be made with other fresh fruits in season—even with dried fruits, as long as liquids are kept about equal.

Makes 4 generous servings.

Peas

How is it possible that one seed can produce a peavine with many pods of many peas each and give us fragrant blossoms to enjoy while we wait? This is just one of nature's miracles, reminding us of our own great possibilities.

Peas, like strawberries, are delicious eaten raw in the garden, but this simple dish can be enjoyed during the relaxing spring evenings after a full day's work.

Leek and Pea Vinaigrette

4 Leeks

1 Lb. fresh sugar snap peas, snow pea pods, or 2 lb. regular peas, shelled

2-4 Tbsp. raspberry vinegar, or other flavored vinegar

Salt to taste and parsley to garnish

Trim off tough green leaves of leeks leaving as much as possible. Cut leeks in half lengthwise. Clean carefully under running water as they can be very sandy. Cut leeks in half again, this time across. Place in flat saucepan with about 1 cup water and simmer, covered, until leeks are nearly tender, about 5-10 minutes. Add peas along with a small amount of salt. Cover and cook for about 2 more minutes or until peas are tender and bright green. Remove from heat and sprinkle with raspberry vinegar.

To serve: Arrange peas neatly around the edge of serving platter. Place leek quarters inside ring, taking care to keep them from falling apart. Garnish with freshly chopped parsley, whole parsley leaves, or toasted sesame seeds.

Serves 4-6.

IN MEMORIAM VASANTHI SRINIVASAN

by Swami Lalitananda

On the 26th of February 1989, a memorial service was held at Satchidananda Ashram-Yogaville for the recently departed soul of Vasanthi Srinivasan of Oak Brook, Illinois, a suburb of Chicago. She was the beloved wife of Dr. Gopal Srinivasan, and mother of Vishnu and Hari Srinivasan, aged ten and seven. Vasanthi was also the devoted daughter of Mr. and Mrs. M.S. Sethu of Madras, long-time devotees of Sri Gurudev who are organizing the Madras branch of the Integral Yoga Institute.

Vasanthi, who left the body on 27th December 1988, had known Sri Gurudev for many years. The only child of her pious parents, her very being betold the beautiful

spiritual, moral, and ethical values instilled in her from childhood. She lived each moment of her life with a sense of contentment and inner joy which was evidenced by her radiant smile, even temperament and sweet disposition. A feeling of God-consciousness permeated all aspects of her daily life, and all who met her were drawn to her immediately by her sweet quiet charm.

I first met Vasanthi in the summer of 1987 when she and her family, and her parents who were visiting from India, came to spend several days at the Ashram. I noticed how comfortable they all seemed to feel in the Ashram setting, and they quickly made friends with all whom they met. She took

great interest in Sri Gurudev's teachings, and encouraged her sons to learn all they could. The following year, Vasanthi again came with her husband and children, incorporating an Ashram visit into their Easter vacation. At that time, she invited me to come to their home in Chicago for twelve days to conduct a Yoga camp for the children of the Hindu Temple of Greater Chicago.

When I arrived in her home, I was instantly filled with a feeling of deep spiritual peace. I had the chance to know and observe Vasanthi during that period of time and wondered how someone so young could have developed to perfection the qualities of an ideal wife and friend to her husband, and an ideal mother to her children, giving constructive guidance in all aspects of their lives, serving her family with a consciousness and dedication that seemed effortless to her. In addition, she was an active member of the children's Sunday school at the temple.

It was obvious the love and high regard her many friends had for her. In interacting with the children, I never heard her raise her voice, or detected any anger, frustration or even mild irritation in her voice. If correction was needed in the moment, she gave it - quietly, firmly, but with total love. As Sri Gurudev has often said, "A tree is known by its fruits," and certainly Vishnu and Hari are living proof of the love, guidance, and inspiration they have received from their

mother and father.

Vasanthi began each morning with prayers in the beautiful family shrine room, invoking God's Presence in her life at the start of the new day. Throughout the day while engaged in household activities, *bhajan* tapes could be heard, filling the atmosphere with spiritual vibrations. The day ended with Vasanthi and Dr. Srinivasan tucking the boys into bed and saying their evening prayers together with them. The spiritual attitude Vasanthi and her husband carried with them throughout the day was natural and genuine - not automatic or ritualistic. Before the key was turned in the car's ignition, a small prayer was said silently for the safety of the passengers. A blessing was said before each meal, and a spiritual viewpoint was included in any advice given to the youngsters.

A soul like Vasanthi is a gift to all humanity. The lives of her parents, husband, children, friends, and all who knew her, have been truly blessed. She touched each heart in a soft way, with gentleness, love, truth, and a spark of the Divine.

Though our beloved Vasanthi is no longer in the physical body, she had a deep and profound impact on the lives of everyone who knew her. She has enriched us by showing us how to truly live each moment in the light of God's love, beauty, and joy! The best gift we can give her is to incorporate Vasanthi's loving spirit into our being, and share with others what she so lovingly gave to us all. □

Subscribe to INTEGRAL YOGA Magazine!

Yes, I would like to receive Integral Yoga Magazine for: ☐ 1 year ☐ 2 years

Name _____

Address _____

City _____ State _____ Zip _____

Please enclose \$15 for each year's subscription (\$20 outside U.S.), payable in U.S. funds to:
Integral Yoga Magazine, Yogaville, Buckingham VA 23921

Integral Yoga Highlights



Reverend Jaganath Carrera

Reverend Jaganath Carrera, Vice-President of Satchidananda Ashram-Yogaville, receives regular invitations from the Integral Yoga Institutes in New York and Montreal to talk to the Teacher Trainees ("TT's") and other students of Yoga.

Two closely scheduled trips early this year took him to Montreal from February 24th through March 5th and to New York City, March 25th through March 27th. At both Institutes he gave talks on "Three Keys to Success in Relationships" and "Transcending Fear, Anger, and Depression." Also offered in Montreal were classes for the "TT's" on anatomy, physiology, Jnana Yoga, Bhakti Yoga, and meditation, along with a third lecture on "Mastering the Game of Life." The Montreal lectures were each attended by forty to fifty people. Many of those who attended were new to Yoga, and expressed that they were deeply moved by

Sri Gurudev's teachings as conveyed by Reverend Jaganath.

In both cities the talk that drew the most interest was "Transcending Fear, Anger, and Depression." Reverend Jaganath explained that the way to do this is to be awake to one's own attachments which lead to these negative emotions, whether the objects of attachment are being anxiously sought, held onto, or taken away. With the freedom and peace which come from releasing oneself from these attachments, one can be awake to everything and everyone around, and one will naturally know where there is a need to fill or someone to serve: to know God's Will, be His pure instrument, and to experience the joy of one's true Self.

An incident which occurred on the way to New York should be told despite Reverend Jaganath's humble protests. It beautifully illustrates the theme summarized above and also another instruction that Reverend Jaganath gave to the New York Teacher Trainees: Be an example of what you teach.

At the Baltimore airport Jaganath watched mechanics work on his grounded plane for an hour and ten minutes. Other planes were coming and going while passengers for this flight were told there was a delay due to the weather. When the plane finally started down the runway, it was fish-tailing; once in the air, it continued to fish-tail. The flight was extremely bumpy and the engine was making grinding and rattling sounds. The pilot's voice came over the speaker to apologize for the delay due to "routine" mechanical work. The flight attendants looked nervous and were spilling drinks. The woman sitting next to Jaganath clutched his arm.

In telling this story back at Yogaville, Jaganath said that he did have the thought that the plane could go down. Asked if he experienced any fear, the hidden side of this adventure story emerged. His reply was no, but that he tried to be very alert to see if he could serve in any way. He said it would be no fun to die with his head between his arms, all crunched up, the way the flight staff instructs people. He reasoned that it wouldn't serve as any protection at 20,000 feet in the air, and it would be preferable by far to die while comforting someone. With this in mind, he didn't have time to be afraid.

The Teacher Trainees who were advised to be examples of what they teach, were told

that trust and consistency are also very important in teaching, and are crucial in some settings, such as teaching in a maximum security prison. Through the telling of anecdotes of his teaching in prisons, the New York "TT's" saw a side of the prisoners that they had never thought of, and their hearts opened in compassion and love. For some, it was quite a breakthrough.

The New York visit was organized by Swami Asokanandaji, and the Montreal visit by Swami Shanthanandaji. They both showed the yogic touch in organizing, serving their students, and hospitality — making everyone feel at home.□

-Swami Vimalananda

IN MEMORIAM: JAI HEARD

Jai Heard, devoted disciple of Sri Gurudev, beloved brother and friend of our Yogaville and Integral Yoga family, left the body on 24 March 1989, Good Friday.

Jai first arrived at the Santa Barbara Ashram in 1976, where he served in many capacities and started Prana Produce. He eventually left the Ashram to study homeopathy, acupuncture, and Chinese medicine. After many years of study and seeing all the pain and suffering around him, he realized God was the only healer and only by being healed himself could he help anyone else. He left all study at that point and surrendered completely as an instrument of God and Guru.

He began to work in the streets of Santa Barbara and Long Beach, California, with drug addicts, AIDS victims, alcoholics, and street people. He always recommended Gu-



rudev's teachings, as well as reminding those with whom he came in contact of the Divine within them.

When Jai came to Yogaville, Virginia, he served as Assistant Fire Chief for the Yogaville Volunteer Fire Department, using his background as a professional firefighter and fire safety training instructor in Texas. He also served on the Buckingham County Rescue Squad. Jai was loved and highly respected by many people in the

Buckingham community.

He was a devoted husband and stepfather and felt most of all that the teachings of one's Guru should be reflected in one's life, even more than in one's words.

We will miss his warm, loving, and cheerful presence among us, but we know he's dancing with his beloved Siva Nataraja, Lord of the Cosmic Dance.□

-Leela Heard

DAY BY DAY WITH SRI GURUDEV

NEW JERSEY:

Mind, Its Mysteries and Control

On Saturday, 29 October 1988, Sri Gurudev came to William Paterson College in Wayne, New Jersey for a two-day conference entitled "Healing Ourselves and Our Planet." The conference was sponsored by the Metaphysical Society of New Jersey. Other speakers in attendance were: Thomas Banyacya, Ram Dass, and O. Carl Monton, M.D.

Gurudev began the conference by leading an OM Shanthi chant followed by a brief meditation. He explained that sound vibration is the best healer. Meditation, he said, is not something that we do. We should become aware of that peaceful state that we created and then simply become a witness. He then followed with a talk entitled, "Mind, Its Mysteries and Control."

Sri Gurudev told the crowd of 500 that the mind is mysterious and mischievous too. He compared the mind to a monkey—drunk monkey. "The biggest victory ever won on this earth is not over people and countries; it is over one's own mind," he said. "If you gain mastery over the mind, nothing is impossible for you to achieve in this world. All the problems are caused by lack of mastery over the mind."

He went on to explain how the mind divides people, creating differences. We have the freedom to rise above the mind. "Our first and foremost duty is to gain mastery over the mind. Once the mind is under your thumb, you have a great, beautiful, powerful instrument to achieve whatever you want." Gurudev said that attaining a clean and controlled mind is not easy and re-

quires "persistence."

He reminded us that self-healing is necessary before healing others. "You don't have a purpose of your own in this world—that is the first healing process that should take place in every individual. Then you are ready to heal the planet. Otherwise, you are disturbing the planet's health by separating yourself."

Sri Gurudev took a moment to remind us to laugh; it is the best medicine! He told us to become like babies; that is where the kingdom is.

He explained how proper diet, calm lifestyle, and following the commandments help to clean the mind. "The basis of all the problems the mind creates is the ego," he said. "Sacrifice your selfishness." Then with the clean mind you can begin to control and focus it. Gurudev emphasized the importance of spending some time in meditation each day to calm and control the mind. Then, when we become fit ourselves, we will become instruments for healing others.

The audience fell in love with Gurudev! For many, this was their first time hearing him speak. In comments afterward people said how touched they were by his warmth, love, and laughter. Our table set up to sell books and tapes did a brisk business. Many people wanted to know where Institutes were located so that they could become involved with the Yogic teachings.

On Sunday morning, 30 October, Sri Gurudev honored our Elmwood Park family with a visit to our Integral Yoga Institute. This was his first visit to our new location.

Gurudev led us in chants. Then, in a light

and relaxed mood, he joked and reminisced with Margabandhu (Director of the Institute) and Eddie Brigati. Eddie had been a member of The Rascals, a rock and roll group during the 1960s. Gurudev fondly recalled those early years. It was because of The Rascals' love for him that he had become so well-known in Hawaii.

The Rascals gave their car to Gurudev. And he told us how he has kept that car as a "souvenir" because he "loves those boys so much." The car is in even better condition now than it was then. They spoke of the New Jersey Institute's modest beginnings in Eddie's apartment. Gurudev and Margabandhu talked of the Yoga prison program in Morris County during the early 70s. Gurudev stressed the importance of teaching Yoga in prisons.

We shared some more casual moments, enjoying Lalita Surrey's delicious *prasad*. Then it was back to the college for the conclusion of the conference.

God is Fun-loving

The crowd for the second day of the conference had grown to approximately 1,000. Sri Gurudev began the talk by telling a very receptive audience that "God is a fun-loving guy." He explained that God was bored and wanted some fun, so He created all this variety. "Variety is what you see in the entire cosmos," he said. "There is no duplication." Gurudev gave the example that not even two grains of sand are the same. In the case of humans this variety causes problems. "Two means problems—fun or fight," Gurudev said.

How then do we have unity or peace with all this variety? He told us to remember the unity behind the diversity. We are all one in Spirit. "We are one and we are many. We should have this double vision." The variety is necessary for fun. Gurudev compared life to a piece of cardboard. When the cardboard is cut up into fifty-two cards we can play a game. In the game there are rules to follow. We need discipline to follow the

rules. Each one has a job to do. "One has to do one's job to make the cosmic machinery work," Gurudev said. "Real peace comes when we realize that we are all essentially one and the same, just superficially different."

Gurudev quoted from the Bible, "Love thy neighbor as thyself." He told us that to see our neighbor as our self, we should know what our Self is. "Charity, knowledge, spirituality, peace, all begin at home. Real peace is possible when we realize we are all the same Spirit."

Gurudev gave some suggestions for how to remember this. Give up the ego, the "me, mine"! "The riddle of life is solved only when you give up," he said. Gurudev reminded us that nothing in this world will bring us real and lasting peace. Life is filled with dualities. After the pleasure comes the pain. Life will always have ups and downs. He advised us to accept this. Real peace will only come, he said, when we can learn to rise above dualities.

Gurudev compared life to an ocean of waves and the mind to a surfboard. "Educate the mind to be peaceful, then step on it and use it as a surfboard." He said that when we learn to surf well, we will look for even bigger waves.

Gurudev ended his talk by saying, "Stay free from selfishness—then you find the peace. Peace is within, let us not disturb it."

As the conference ended, one could sense the love and unity between the participants and the audience. It had been an inspiring and uplifting weekend for all present. It was with a sense of hope and joy that people left the conference.

Precious Moments

A small group of disciples visited with Sri Gurudev as he waited for his flight from Newark Airport. For us, these airport visits are a tremendous blessing. We treasure these precious moments to be with Gurudev. It is a chance to visit informally, to ask a question, to observe his ease under all conditions.

ons. For the children, this is a time to visit with their beloved "Papa." This Halloween day, the little ones were in costume giving Papa a treat; he, of course, always having treats" to return to all his children.

It was a beautiful weekend and a rare opportunity for the Elmwood Park *sangha*: a weekend spent in loving service to Gurudev; and, as always, we were so blessed and learned so much from him.

-the Elmwood Park IYI

U.S. VIRGIN ISLANDS:

Service Above Self

Sri Gurudev was invited to spend three beautiful weeks in sunny and tropical St. Thomas in the U.S. Virgin Islands during the month of February.

His loving hosts were the Daryanani and Bhojwani families. They had hosted Gurudev for a few days in November, and invited him back with hope that Gurudev might agree to spend the colder winter months in St. Thomas each year. Satish Daryanani offered his lovely house overlooking the ocean for Gurudev's use. Sheela

Bhojwani daily prepared sumptuous meals for him. Devika, Sheela's sister, and her husband Mark Eduljee, also lovingly entertained Sri Gurudev.

During the stay, the Hemrajani families also helped host Sri Gurudev. Nanik Hemrajani, a past President of the Rotary Club, invited Gurudev to a Rotary luncheon aboard the luxury liner SS Norway. The following week, Sri Gurudev addressed the Rotary Club of St. Thomas. "What does the Rotary pledge, 'Service above Self', mean? You will have peace and joy when you rise above the little self."

Sheela Bhojwani graciously arranged for Sri Gurudev to give a public lecture at Bluebeard's Castle. Gurudev said God never demands, "Come to Me." "He waits until you run around and learn all the lessons. 'I'll wait—I know you'll come to Me.' Everyone must learn the lessons the material world gives. The world is created to give lessons—not that all the worldly things will make us happy."

Gurudev also gave a talk on "World Peace Through Religious Understanding" at the University of the Virgin Islands, invited by Professor William McLean.

There were also several functions organized by the Indian community in St. Thomas. Gurudev spoke on a live broadcast of India Radio and was also a guest of honor at the 40th Anniversary India Republic Day. Other special guests included Governor Farrelly of St. Thomas and the Consul General Mr. Nazareth of the NY Embassy of India.

The real darling of St. Thomas who daily made Gurudev's stay a joy was the angelic Shaina, the little daughter of Sheela and Sunil Bhojwani.

Mr. Hemrajani also hosted Gurudev for a visit to the nearby Dutch/French island of St. Maarten. We are so grateful to Vashdev, Padma and Satish Daryanani, Sheela and Sunil Bhojwani, Mr. and Mrs. Bhojwani, Nanik and Sudha Hemrajani, Hareesh and Kanchan Hemrajani, David and Sheela



Gurudev and Consul General P. Nazareth of NY Embassy of India meet in St. Thomas.



A warm reception at the St. Thomas Rotary Club

Mohanani, and all the friends of St. Thomas. Their generosity and kindness really made Gurudev's stay very comfortable and enjoyable.

-Swami Premananda

TEXAS:

Depth of Vibration

The weekend of the 4th and 5th of March, Sri Gurudev was invited to San Antonio, Texas, for the opening of the new Hindu Temple. Integral Yoga Institute members Dr. P.N. Rao and his lovely wife Rani, who are trustees of the Temple, were Sri Gurudev's hosts.

Throughout the weekend, Sri Gurudev blessed the Temple and the devotees by His presence and inspiring words.

"What is the purpose of all the Vedic chants and rituals? Why are they all recited in Sanskrit?" was one question.

Gurudev explained, "Sanskrit was made for these religious purposes. There is a depth of vibration that other languages do not have. Sanskrit was made for this. It means 'well-written' and it carries a spiritual vibration. A Temple is a place that acquires a spiritual vibration and gets charged through these special rituals."

We wish the trustees and the Temple members all the blessings of the Divine. May their Temple blossom and grow to

serve the community well.

-Swami Premananda

VIRGINIA BEACH:

Seek for the Spirit

On 24 March, Sri Gurudev spoke at the Association for Research and Enlightenment in Virginia Beach. This was part of the A.R.E.'s annual spring conference, this year titled: "Spirit in the Earth: Threads of Manifesting Oneness." Gurudev's beloved friend Rabbi Joseph Gelberman was also a featured speaker.

Gurudev's talk was titled: "The Underlying Unity of All Faiths." It was beautiful and well-received. People commented afterward that there was a wave of peace when Sri Gurudev entered the room. They loved his sense of humor and the way he played with words.

The very first thing that happened after he got on the stage and sat down was that he observed people stretching their necks to be able to see him. So, as always being concerned about everyone, he asked them to bring a table for him to sit on so people in the audience could see him without straining. He said, "I don't want you to go home and say, 'The Swami gave me a headache from straining to see him.'" So, after sev-

ral people tested out the table, he hopped on, and everyone applauded.

Among many other things, he said that without faith there is no religion. We all have faith, we all have religion. We are all looking for one thing—permanent happiness. That is the common goal of the entire creation. If happiness can be called God, then we are all religious people, looking for God. Happiness from getting things is only temporary. We worry about losing it. Then we realize nothing is going to make us happy. "When you become 'sick' of the world then you become a 'seeker.' Seek for the spirit." We see this in all scriptures or approaches. The only place to look is within, to find happiness within.

Speaking on love Gurudev said, "It's beyond words." The moment you speak of it, you bring it down to a lower level. It is to be experienced. If love is there, you know it; you don't have to talk about it. Don't look for the fruits of your actions; love unconditionally. If we live with the attitude of loving, giving, expecting nothing in return, we will be the happiest people in the world.

About silence, he said, "Speaking is easy; silence needs more control. The mind is a

monkey—restless, drunk, bitten by a scorpion. Verbal silence is very important for mental silence."

He spoke about Edgar Cayce, the founder and continued inspiration for the A.R.E., and said, "He was a beautiful receiver from great souls. We can all be receivers; we should learn to receive the right principles from the right souls. These we should use to benefit humanity. All the good things come from God and are free."

We were blessed to have a private meeting with Sri Gurudev after the talk. We told him about our newly formed meditation group and did some chanting together. A few questions were answered by Gurudev, and we were able to have a group picture taken with him.

On Saturday, a small group of us met Gurudev, and those traveling with him, at the airport to say goodbye and send them safely on their way on Lotus Airways. Sitting in the silence with Gurudev, we were all able to experience his teachings. When asked if he was able to rest on the plane, he replied, "I'm always resting." How very fortunate we are to have a living master in our presence!

-Bhavani and Shankara Osborn

HIGH PRAISE FOR *THE LIVING GITA*

from *Meditation* magazine

"*The Living Gita* by Sri Swami Satchidananda (Integral Yoga Publications, Buckingham, VA) does indeed make the Bhagavad Gita, the so-called Hindu bible, come alive for Western readers. The *Gita* in English translation is still, in essence, a foreign book that sprang from a culture very different from our own. Thus, while we may think we understand the English words, we do not necessarily grasp the essence of the original message.

"That is all changed now with the advent of this extraordinary translation and commentary. Just as many great yogis of the past bequeathed commentaries on the *Gita* to the people of India, Swami Satchidananda, who is such a master of communicating the way of yoga with Western words and images, has finally done the same for us [Westerners]. The profound simplicity of Swami Satchidananda's commentary, which includes quite a few captivating spiritual stories, will make the *Gita* live in the hearts of a new generation. In this reviewer's opinion, all popular English editions of the *Gita* must now take a back seat to this exquisite new version."

-David Alan Ramsdale

*"When the kundalini awakens
in this natural way, everything
opens. You are contented
within."*

-Sri Gurudev

NEW AGE BUILDERS, INC.

Route 1, Box 165F1
Buckingham, VA 23921

**INTEGRAL YOGA
NATURAL FOODS**

New York, NY 10011

*"When you develop your man-
tram fully, at a certain point
you won't need to repeat it
anymore; it will just go by itself
in you. When that happens, you
are really blessed. You took the
proper care of it, now it is
taking care of you."*

-Sri Gurudev

GO PAL BICYCLE SHOP

107 14th Street
Charlottesville, VA

*"Awakening the kundalini is
not going to be helpful to you if
your mind is not clean."*

-Sri Gurudev

FEATHER RIVER COMPANY

Natural Cosmetics, Body Care,
Herbs, Ginseng
133 Copeland
Petaluma, CA 94952

by the generous contribution of these groups and individuals.

*"All these [spiritual] practices
are ultimately just to help you
keep a peaceful, pure mind."*

-Sri Gurudev

CHITRA PUBLICATIONS

Publisher of
Quilting Today Magazine
Church Street, Box 437
New Milford, PA

*"All the great saints and proph-
ets were the beautiful instru-
ments of that Cosmic Force. God
didn't try to use God for their
own purposes."*

-Sri Gurudev

CLEAR LIGHT SPROUTS

New York, NY

**INTEGRAL YOGA
TEACHING CENTER**

19187 Grandview
Detroit, MI

*"We are all looking for one thing
— permanent happiness. That is
the common goal of the entire
creation."*

-Sri Gurudev

*"If your mind is really powerful,
it can penetrate into any area."*

-Sri Gurudev

**INTEGRAL YOGA
NATURAL FOODS**

923 Preston Avenue
Charlottesville, VA
(804) 293-4111

**BUCKINGHAM SECURITY LTD
UNIVERSAL ADVISORS**

*"Tune yourself with the other
strings instead of pulling a
separate string yourself."*

-Sri Gurudev

OMNICOMP

Computer Systems
Charlottesville, VA

**LIGHT OF LOTUS
GLASSWORKS**

Dillwyn, VA

**The INTEGRAL YOGA
INSTITUTES**

of New York City & San Francisco

*"If happiness can be called God,
then we are all religious people,
looking for God."*

-Sri Gurudev

**YOGAVILLE FEDERAL
CREDIT UNION**

Satchidananda Ashram

*"If you do not have purity, you
are much safer without extra
power."*

-Sri Gurudev

SOLSTICE

ON THE WATERFRONT

Handcrafted Jewelry and Gifts
Seattle, WA

**SERVICEMASTER
OF FARMVILLE**

155 N. Virginia Street
Farmville, VA (804) 392-6661

**INTEGRAL YOGA
NATURAL FOODS**

3016 West Cary Street
Richmond, VA (804) 353-1084

*"So the secret of harmony is to
know the truth: that we are
different, we function differ-
ently, but for one purpose."*

-Sri Gurudev

**SURREY INTERNATIONAL
NATURAL FOODS**

85 Ridge Road
North Arlington, NJ



SATCHIDANANDA ASHRAMS

VIRGINIA: Yogaville, Buckingham 23921(804) 969-3121
SRI LANKA: Satchidananda Thapovanam, Tekawatte, Tennekumbura, KandyOP-22392
AUSTRALIA: Buchan, Victoria 3885(051) 550-215

INTEGRAL YOGA® INSTITUTES* AND TEACHING CENTERS

ARIZONA
P.O. Box 775, Sedona 86336(602) 282-5621
CALIFORNIA
7447 Birdview Drive, Malibu 90265(213) 457-3496
P.O. Box 5892, Santa Barbara 93150(805) 969-7233
770 Dolores St., San Francisco 94110*(415) 821-1117
COLORADO
585 North Star Ct., Boulder 80302
770 Buckeye Dr., Colorado Springs 80919(719) 594-9119
7614 S. Datura Circle, Littleton 80120*(303) 794-3388
CONNECTICUT
88 Cherry Brook Rd., Canton Center 06020(203) 693-4495
HAWAII
P.O. Box 282, Captain Cook 96704(808) 322-3887
P.O. Box 10611, Honolulu 96816(808) 732-1733
ILLINOIS
720 W. Farwell Ave., Lincolnwood 60646(312) 677-8071
MARYLAND
0505 Montrose Ave., #202, Bethesda 20814(301) 530-9081
MASSACHUSETTS
5 Asticou Rd., Jamaica Plains 02130(617) 673-9535
MICHIGAN
9187 Grandview, Detroit 48219(313) 532-2059
NEW JERSEY
44 Broadway, Elmwood Park 07407*(201) 796-7585
01 Seaman St., New Brunswick 08901(201) 545-7050
NEW YORK
27 W. 13th St., New York 10011*(212) 929-0586
OHIO
085 Bryden Rd., Columbus 43205(614) 252-0827
OREGON
015 Mary Jane Ave., Ashland 97520(503) 482-2132
PENNSYLVANIA
O. Box 134, New Milford 18834(717) 756-2932
TENNESSEE
11 East Main St., Jonasborough 37659(615) 753-6167
TEXAS
307 N. Westberry, San Antonio 78209*(512) 434-1738
722 Logancrest, Dallas 75227(214) 388-9438
VIRGINIA
O. Box 7034, Richmond 23221(804) 353-0252
841 Elkins Circle, Virginia Beach 23456(804) 468-9531
WASHINGTON, D.C. area
2747 Kinship Dr., Herndon, VA 22071
WASHINGTON (State)
27 N.E. 59th St., Seattle 98105(206) 522-1909
250 S. Humphrey Rd., Clinton 98236
AUSTRALIA
0 Mary St., East Bairnsdale 3875 Victoria03-787-6655
A Alfred St., Norwood, Adelaide, South Australia 5067*(08) 318-993
3 Spring Hall Pde., Pasco Vale, 3044, Victoria03-386-0749
BELGIUM
1 Ave. des Lauriers Cerises, B 1950, Kraainem, Brussels(01) 731-3874
CANADA
125 Park Ave., Montreal, Quebec H2V 4G9*(514) 271-1633
R. #1, Roblin, Ontario K0K 2W0(613) 388-2446
6 Kendal Ave., Upper Unit, Toronto, Ontario M5R 1L9(416) 927-9297
35 Green Vale Pl., Victoria, B.C. V8N 1S3
ENGLAND
Rosehill Road, Wandsworth, London SW18 2NV01-871-1816
Santhi Kutir, 2 Church Rise, Ryton, Tyne & Wear NE403DW
FRANCE
Champagne Clot, Rue Des Kerrness, Escaillon, 8322 Toulon91-46-35
1 Rue Scheffer, 75016 Paris *553-5476
INDIA
Chettipalayam 641 201 (Via Podanur) Coimbatore Dt., South India*
"Murgu Villa" 20 Pycroft's Garden Rd., Nungambakkam, Madras*472-375
1-A Race Course Rd., Coimbatore, Tamil Nadu 641018*
0 Govindasinh Rd., R.S. Puram, Coimbatore, Tamil Nadu 641002*
GERMANY
o. 3 Sch. Rd., Box 2106, Diobu, Port Harcourt
SWITZERLAND
lien Str. 1, 9000 St. Gallen071-9438-65



Integral Yoga is the synthesis of the various branches of Yoga. It is a scientific system for the harmonious development of every aspect of the individual. The following are some of its different branches.

Raja Yoga The path of concentration and meditation. Based on ethical perfection and control of the mind, it leads ultimately to the state of samadhi or super-consciousness.

Japa Yoga The concentrated repetition of a mantram (a sound vibration representing an aspect of the Divine), leading to awareness of this vibration and attunement to it.

Hatha Yoga Postures (asanas), breath control (pranayama), relaxation, and cleansing practices (kriyas), to purify and strengthen the body and mind.

Karma Yoga The path of selfless service. By performing duties without attachment to the fruits of the action, the Karma Yogi becomes a conscious instrument of the Divine Will.

Bhakti Yoga The path of love and devotion to God, to an incarnation of the Divine or to a spiritual teacher. By transcending the limited personality, one attains union with the Divine.

Jnana Yoga The path of wisdom. By study, self-analysis and awareness, the Jnana Yogi ceases to identify with the body and mind, and realizes the Oneness

The Goal of Integral Yoga, and the birthright of every individual, is to realize the spiritual unity behind all the diversities in the entire creation and to live harmoniously as members of one universal family. This goal is achieved by maintaining our natural condition of: a body of optimum health and strength, senses under total control, a mind well-disciplined, clear and calm, an intellect as sharp as a razor, a will as strong and pliable as steel, a heart full of unconditional love and compassion, an ego as pure as crystal, and a life filled with Supreme Peace and Joy.

Swami Satishchandra
Shi